

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"Were once these maxims fixed,—that God's our friend, Virtue our good, and happiness our end, How soon must reason o'er the world prevail, And error, fraud and superstition fail."

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CHRISTIAN INTELLIGENCER

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A SERMON,
BY KITRIDGE HAVEN,
Delivered at the Vermont State Convention, which
opened at Bethel, on the last Wednesday in Au-
gust, 1833.

Let brotherly love continue. —Heb. xiii. 1.
If there be one Christian virtue that shines
with a lustre and excellency, above all oth-
ers, it is the one that is inculcated and en-
forced, with a pious ardour, by the great
Apostle of the Gentiles, in our text. Yea
this grace is the very soul and spirit of the
Christian religion; and he that is devoid of
it is, notwithstanding all his pretensions to
piety and godliness, but a poor, degraded
hypocrite, even though he be professedly
enrolled among the followers of Jesus.
In discoursing upon the subject we shall
observe the following arrangement.

I. Take a view of the spirit of brotherly
love as it existed among the primitive Chris-
tians.

II. Notice the reasonableness and utility of
cherishing the fraternal spirit that is enjoined
in the text. And,

III. Close with an application of the sub-
ject.

1. In reading the epistles of the apostles
we find them replete with the most fervent
salutations of Christian love and friendship.
They breathe in every sentence the mild
spirit of that religion which our Lord and
Master came on earth to establish. They
are the artless expressions of a heart that
has been warmed with the celestial fire of
divine love and unchanging goodness. Hear
the language of St. Paul to his Roman
brethren. 'Be kindly affectionate one to
another, with brotherly love; in honor pre-
ferring one another.' 'Bless them which
persecute you; bless, and curse not. Re-
joice with them that do rejoice, and weep
with them that weep.' 'Dearly beloved,
avenge not yourselves, but rather give place
unto wrath.' 'Be not overcome of evil, but
overcome evil with good.' Here we have
the strongest salutations of affection, accom-
panied with the most wholesome moral pre-
cepts. To his Ephesian brethren he also
says, 'Let all bitterness, and wrath, and
anger, and clamour, and evil speaking be
put away from you, with all malice: And be
ye kind one to another, tender hearted, for-
giving one another, even as God for Christ's
sake hath forgiven you.' His epistle to the
philipians contains the strongest commendation
of their virtuous and exemplary conduct
as Christians, and of their great affection to
him and to all the brethren. 'But God is my
record, how I longed after you all in the
bowels of Jesus Christ. And this I pray,
that your love may abound yet more and
more, in knowledge, and in all judgment.
' 'Only let your conversation be as it becom-
eth the gospel of Christ.' 'If there be any
consolation in Christ, if any comfort of love,
if any fellowship of the spirit, if any bowels
of mercies, fulfil ye my joy that ye be like-
minded, having the same love, being of one
accord, of one mind.' We might multiply
quotations from the writings of the apostles,
expressive of the strong fraternal attach-
ment which existed among the primitive
Christians, but our limits will not permit of
it. We are not to suppose that these were
vain, hypocritical professions of friendship.
No; they emanated from hearts that had
been warmed and expanded by the all-ab-
sorbing and soul enrapturing spirit of brotherly
love. That this was the case witness
the melting scene at Ephesus, when the
brethren 'fell upon Paul's neck and kissed
him, sorrowing most of all for the works
which he spake, that they should see his face
no more.' This shows how much they loved
this faithful disciple of their Lord and Master.
When Epaphroditus, their dearly be-
loved brother was sick, nigh unto death, St.
Paul and all his brethren were filled with
great sorrow and heaviness of heart, and
prayed God that he would raise him up; and
God was graciously pleased to grant their
request. This fraternal affection was also
an active principle, producing diffusive be-
nevolence and good works. And it was prac-
tically evinced in the many deeds of charity
that were performed by the Christians.—
Hence we read of the collections that were
made in the various churches for the bene-
fit of the poor saints, and to relieve the
wants and sufferings of the brethren gener-
ally. Indeed their fidelity and attachment
are unexampled and unequalled by any set
of men in any age of the world. Thus,
'They had all things common; and sold their
possessions and goods, and parted them to
all men, as every man had need. And they
continued daily in the temple, and breaking
bread from house to house, did eat their
meat with gladness and singleness of heart;
praising God, and having favour with all the
people.' O what an example of Christian
union and fellowship. Here we see a band
of brothers and sisters, 'of like precious
faith,' foregoing all the distinctions, honours,
and emoluments of the world! Submitting
themselves to entirely new laws, rules and
regulations, and even throwing all their
property into common stock, and freely be-
stowing the same upon every man that had
need of their charities. It seems that by this
arrangement of their temporal affairs they
designed to give the world a practical illus-
tration of that impartial system of grace and
salvation which their divine Master came to
establish, and to break down all those petty
distinctions of high and low, rich and poor,
bond and free, which have obtained in the
world, thus teaching us that all mankind are
brethren, equally the children of one com-
mon Parent, and alike the subjects of the
divine favour and salvation.

But what were the standing and character
of these warm hearted brethren, in whom
we discover so much that is worthy of our
admiration and imitation? True they were
not the most wealthy, popular and influ-
ential part of the community; but they were
the common people; those whom the scribes
and pharisees denominated publicans and

sinners. These were the persons who pos-
sessed so much piety, love, self denial and
humility. These were the ones who could
cheerfully receive the doctrines and become
the humble followers of the despised Naza-
rene. Yes, these were the characters who
associated themselves with a few poor, de-
spised, illiterate fishermen, and spent their
time in "praising God," and doing alms to
the people, "as every man had need." Now
where shall we look for the origin of this
spirit of piety and devotion, fidelity and
brotherly love, that pervaded their bosoms?
Is it not to be sought for in the pure and im-
partial religion which they embraced; and in
a belief in that gospel which was an-
nounced to the shepherds, which is glad tid-
ings of great joy to all people, and which
caused the heavenly host to sing "glory to
God in the highest; peace on earth and good
will to men?" This was the religion that filled
their minds with love, and gave them so
much peace and joy in believing. No partial-
ity, no animosity, no hatred nor enmity
toward any of their fellow men was allowed
to mingle in their devotions. It taught them
to love God, their neighbor, and even their
enemies. It inspired them with that com-
prehensive benevolence, charity, or brotherly
love, that would be satisfied with nothing
short of the salvation of a world of moral
brethren. Such a religion was too mild,
benevolent, impartial, and even universal to
meet with a general and hearty reception
from the great, the influential, the popular,
who loved the praise of men more than the
praise of God. Hence its propagation caused
them many strong and bitter enemies,
who were determined, if possible, to over-
throw it. Every measure was resorted to,
that could possibly be invented by man, to
check its progress, but all in vain. It spread
with such rapidity, that even in the apostolic
day, it might in truth be said, that the Gos-
pel had been preached in all the then known
world. Now to what cause are we to at-
tribute the great success that attended the
labours of the primitive Christians? Much
was doubtless owing to the miraculous power
that was bestowed upon the apostles to
accompany their preaching with "signs and
wonders in the name of the holy child Jesus;
but more, (if I may be allowed so to speak)
to that spirit of brotherly love and friend-
ship that reigned so preeminently in the bos-
oms of all the Christians of that age, and
for sometime subsequent to the close of the
apostolic ministry; for while the power to
work miracles ceased with the labours of the
apostles, this Christian spirit continued with
unabated vigor even to the third century,
enabling the Christians to endure the great-
est hardships and deprivations with patience
and fortitude, until after passing through ten
great, bloody persecutions, their religion was
recognized by the whole Roman Empire.

Pliny, in his letter to the Emperor Tra-
jan, furnishes us with the strongest evidence
of the union and fidelity of the Christians
of this day. It is supposed to be written in
the year 112. Speaking of the multitudes
that were brought before him for examina-
tion, he says "I asked them whether they
were Christians or not? If they confessed
that they were Christians, I asked them
again, and a third time, intermingling threat-
enings with the questions: if they persevered
in their confessions, I ordered them to be
executed, for I had no doubt but, let their
confessions be of any sort whatever, this
positiveness and inflexible obstinacy deserv-
ed to be punished." Now what was the great
crime of these Christians, for which they
were subjected to the severest tortures? We
find an answer to this question in the very
letter that contained the severest charges
against them. The author says, "However,
they assured me, that the main of their fault
was this, that they were wont, on a certain
day, (i. e. Sunday) to meet together before
it was light, and to sing a hymn to Christ, as
to a god, alternately; and to oblige them-
selves by a sacrament [or oath,] not to do
any thing that was ill, but that they would
commit no theft, or pilfering, or adultery;
that they would not break their promises, or
deny what was deposited with them, when it
was required back again, after which it was
their custom to depart, and to meet again at
a common but innocent meal." The Chris-
tians had become so numerous in that day,
that, agreeable to the statement of Pliny in
his letter, there were but a very few wor-
shippers of the images of Trajan, or purchas-
ers of his sacrifices. This was the probable
cause of the great enmity that existed against
them. The craft of those heathen idolaters
was in danger of being entirely abolished.—
Speaking of those Christians, Buck says,
"They were in such great numbers in the
empire, that (as Tertullian expresses it)
were they to have retired into another coun-
try, they would have left the Romans only
a frightful solitude."

From these quotations we learn the fol-
lowing facts. First, that the Christians of
this age were bound together by the strong
and indissoluble ties of brotherly love and
friendship. And, second that Christianity
spread in a surprising and almost miracu-
lous degree, notwithstanding all the combined
influence of the Roman Empire, with all its
wealth and power that were brought to-
gether against it. Had it continued to spread
in the same ratio for a few centuries more,
it would have completely evangelized the
world. To what unknown and unpropit-
ious cause then are we to attribute its subse-
quent arrest in its career of prosperity and
glory? What a mighty contrast do we dis-
cover between the success of those poor,
despised, and comparatively illiterate propa-
gators of the Christian Religion, and the
success of its professed friends in the pre-
sent day? Now the wealth, learning and
professed piety of the Christian world are
brought mainly to bear upon the subject of
evangelizing the heathen. But what success
has attended their various exertions? Have
they accomplished as much during twenty
or thirty years of unremitted exertions, with
all physical means which they have brought
to their aid, (without money, without letters,
without the benefit of the art of printing,
and consequently of bibles to distribute,) in
one year, or even in one day? Now how
shall we account for this state of things?

One would suppose that, if such success
attended those men, notwithstanding the
disadvantages they labored under, infinitely
greater success would now attend the mis-
sionary exertions, considering the superior
advantages which they enjoy, in this age of
light and knowledge, of bibles and pam-
phlets, of civil and religious liberty. I say,
without indicating the least opposition to the
spread of pure and vital Christianity, that, if
the means now made use of, were both
proper and well directed, we should expect
a far greater spread of the doctrines of the
Bible than in any preceding age. Are we
to attribute this dereliction to the spread of
liberal sentiments, or a knowledge of the
arts and sciences in the world? We think
not, for, if these are hostile to Christianity,
then it is destined ultimately to fail of its
object, and be exploded. Are the heathen
more prejudiced against its doctrines and
precepts, or less disposed now to receive
them than in any former age? Let the bloody
persecutions of the primitive Christians, by
the heathen, answer this question.

Buck, I am aware, in his Theological
Dictionary, states it as the opinion of some
divines, that those believers were in posses-
sion of some facts or means which gave
great success to their labours, but which
have since that time been lost. But we
think that this difficulty will admit of a more
ready and consistent solution. When the
Christian sect, so called, became powerful in
numbers and respectability, its enemies for
certain political purposes, found it to be pol-
itic and expedient to profess a belief in their
doctrines. Hence, in the reign of Constan-
tine the Great, this religion became estab-
lished by law. The civil arm that had be-
fore been wielded for its destruction, was
now extended to its defence, and the secular
and ecclesiastical authorities became united.
From this time, Christianity became weak
and powerless, like Samson, shorn of his
strength, and ceased to exercise a salutary
influence upon the affections and practices
of its professors. Many different sects
arose, each one adopting a written creed,
contrary to the practice of the primitive
Christians, and ardently contending that
their's was the only true religion, and de-
nouncing all who dissented from them as
heretics, unbelievers, infidels, &c. Hence
we read of the most bitter and acrimonious
contentions between the Arians and Ortho-
dox of that age. We may well suppose that
under such a state of things many gross er-
rors and cruel and absurd doctrines would
obtain and be palmed upon the people as
the word of God. Thus the pure, heav-
enly, mild and peaceable truths of the Gospel
of Christ, which had for three hundred years
bound the Christians together in the strong
bonds of love and friendship, become cor-
rupted, or so far lost in the maze of error,
delusion and folly, that Christianity itself
ceased to exercise the mighty influence that
it had done in converting the heathen to its
faith. The doctrines that were ingrafted
upon it by those sects so far exceeded in
horror and cruelty the religious sentiments
of the uncivilized world that they have al-
most universally rejected them. They could
see no possible advantage in the parting
with their sentiments and embracing a be-
lief in the mysteries of the Trinity, infinite
atonement for infinite sin, total depravity,
particular election and reprobation, and un-
ending sufferings.

Another reason why liberal and enlight-
ened Christianity has not more extensively
prevailed, is to be sought for in that unchari-
table spirit which has been engendered by ac-
rimonious controversies among its profes-
sors. The primitive believers lived togeth-
er like a band of brothers. They had no
danger to apprehend but from a common
enemy. But, since that time, the hands of
Christians have been raised against Chris-
tians, and they have become their own per-
secutors. Millions have been massacred in
the most barbarous manner by those who
professed to wear the Christian name, and
be the humble followers of Jesus. In these
religious contentions the holy spirit of brotherly
love has been extinguished upon the altar
of fanaticism and delusion, of bigotry
and persecution. Do Christians now greet
as brethren all who profess that name? Do
they all live together in the bonds of love
and friendship? Do they "have all things
in common," and part to every man as he
needs? Do they meet together "with one
accord, in one place," to worship God and
enjoy sweet communion? Alas! these ques-
tions must receive a negative answer.—
Christians are now distracted into vari-
ous sects. When one sect meets with one
accord to worship God others look upon
them with an eye of pity, mingled perhaps
with unmerited contempt. Instead of speak-
ing well of all the brethren, so far as char-
ity can possibly extend (and this principle
hides a multitude of sins) they are inflated
with pride and pharisaical righteousness,
and spend much of their time in misrep-
resenting the doctrines and traducing the
characters of those who are not of their particu-
lar faith.

11. We pass to notice the reasonableness
and importance of complying with the apos-
tolic injunction, "Let brotherly love con-
tinue."

1. This reasonableness is predicted up-
on the relationship that exists between the
creature and Creator. The bible represents
all mankind under the character of children
of one common parent. Hence we read,
"Have we not all one Father; hath not one
God created us? why then do ye deal treach-
erously every one against his neighbor?"
Now, if we are all God's children, we should
certainly love one another. The consid-
eration of this high and holy affinity should
lead us to cherish the strongest feelings of
brotherly attachment. We are not allowed
to hate a being that is the child of God; for
in so doing we hate God himself. Hence,
we read, "If ye love not him whom ye have
seen, how can ye love him whom ye have
not seen?" "If ye love him that begat, ye
love him also that is begotten." Here we
are assured that we cannot love God while
we hate any of his children. Thus our love
is to extend to all mankind who are 'the
offspring of God.' But if we apply these

injunctions to those only who are the adop-
ted children of God by faith, as we do not
know the hearts of mankind, or who pos-
sess the spirit of real religion, or who do
not, we are not allowed to hate any profes-
sing Christian whatever. Hence, even in
this restricted sense, these texts contain
strong rebukes to all professors of religion
who have hated one another. Every one
that has this love to God and his children,
'is born of God,' and 'dwells in God, and
God in him: for God is love.' He posses-
ses that perfect love that casteth out all slav-
ish fear. He can safely trust himself and
all mankind in the hands of his heavenly pa-
rent, for life and death, for time and eter-
nity. In connexion with the duty of loving
all mankind because they are the children
of God, we may further urge this duty from
the consideration that they are all brethren.
Now, if there be any sense in which all men
are God's offspring, in a similar sense they
must all be brethren. But is there an indi-
vidual on earth that wears the human form,
whether he be Jew or Greek, bond or free,
savage or civilized, that is not our brother?
If not, then, surely we are not allowed to
hate any of them. If we cherish a spirit of
hatred or ill will towards them, we violate
our whole duty to God and man; for all the
law and the prophets are summed up in the
two great commandments, 'Thou shalt love
the Lord thy God with all thy heart,' &c.—
'And thou shalt love thy neighbor as thy-
self.'

Our subject may be illustrated by the fol-
lowing comparison. Here is a literal fam-
ily, where all is strife and contention. The
parents hate their children, and the children
hate their parents; brothers cheat and de-
fraud brothers; and in a paroxysm of anger
stain their hands in each other's blood. Now
could a more pitiable picture than this be
presented to our view? And yet it is mea-
surably illustrative of the conduct of man-
kind. They have wronged each other—
they have defrauded each other; they have
warred with one another until the earth has
been converted into an aceldama or field of
blood and carnage. We rejoice however
that there are some honourable exceptions
in this picture of human nature;—that we
do find many who are swayed by the prin-
ciples of honesty and integrity, of friendship
and love, in their intercourse with mankind.
We might add, that this picture would also
apply to God and the human family, if, ac-
cording to popular notions, God hates his
children and they hate him, and the mutual
spirit of ill will exists between them:—but I
forebear making any such invidious compar-
isons.

How pleasing, on the other hand, is it to
behold a family, where all is love, affection
and good will: where parents love their
children, and children love and reverence
their parents: where brothers and sisters
cherish the most tender and affectionate feel-
ings for each other; and by kind and engag-
ing deportment, and upright and virtuous
actions strive to augment each other's sum
of human happiness:—thus leading us to say,

"How pleasant 'tis to see, kindred and friends agree;
Each in their proper station move;
And each fulfil his part, with sympathizing heart,
In all the cares of life and love."

2. Another reason for cherishing this spir-
it of love and philanthropy is found in the
doctrines and examples of Jesus. He taught
us the love of God to all mankind—that
'the Father sent the Son into the world, not
to condemn the world; but that the world
through him might be saved.' He assured
us that God loves his enemies—that he
makes the sun to shine and the rains to de-
scend alike upon the righteous and the wicked,
and that he is merciful and kind 'even to
the unkind and unthankful.' He taught
us also to love our enemies that we might
be practically the children of our Father in
heaven. And he exemplified his doctrines
and precepts by laying down his life for his
enemies, yea for the whole human race.—
Yes, for enemies, not friends, the immacu-
late Jesus poured out his soul unto death
upon the cross. Hence Paul says, 'For if
when we were enemies we were reconciled
to God by the death of his Son, how much
more being now reconciled shall we be saved
from wrath through him.' O what an
amazing display of love to the children of
men we here have in the death of God's
dear Son! He died for you and saved all
mankind. 'He died that we might live; he
wept that we might rejoice.' 'He died' as it
is now generally admitted that all men might
be saved. He died, as we believe, to effect
the complete salvation of the world. And
shall he not do it? Yes, blessed be God! he
shall see of the travail of his soul and be
satisfied, destroy the enemy, which is death,
vanquish the powers of darkness, wipe tears
from off all faces, and call the ransomed of
the Lord to return and come to Zion, with
songs and everlasting joy upon their heads.
Here is cause for gratitude, thanksgiving
and praise to God; for unfeigned love to the
Lord Jesus Christ, and for universal charity
and good will to men.

3. We shall present but one more consid-
eration as an inducement to practice brotherly
love; and that is, the desires, hopes and
religious faith of our Christian brethren, by
whatsoever name designated. Happiness
is the main object of pursuit; and all man-
kind desire it. It is true they are seeking
to obtain it in various ways; but this is no
cause of uncharitableness, so long as they
do not injure us in the means they make use
of to accomplish their object. All Christians
desire immortal life and happiness beyond
the grave, for themselves and their dear re-
latives and friends; and in general, they
cherish the hope and belief that these de-
sires will be ultimately realized. Thus, as
'all the rivers run into the sea, and yet the
sea is not full,' (although they pursue differ-
ent courses, some more direct and some
more winding) so it is with all Christians:
they all expect to arrive at heaven at last,
although they travel different roads in ob-
taining it. Here, then, we have a great door
opened for the exercise of Christian charity.
We should be willing that all mankind
should go to heaven in their own way, so
long as we believe that they will ultimately

be made holy and happy. I am speaking of
mere matters of opinion, and do not mean
to indicate that there is but one way of be-
ing saved, which is through the Lord Jesus
Christ alone. We should not be willing that
any should be endlessly miserable, or that
they should imbibe sentiments that are hos-
tile to their interests, or the welfare of man-
kind. But it is not the belief that they shall
be saved, but that a part of their fellow be-
ings shall be damned, that is incompatible
with the happiness of mankind.

Again, We should not expect that man-
kind, in this imperfect state, should think
alike any more than that their visages, fig-
ures and dimensions should be precisely the
same. They honestly differ in opinion, it is
true, about many important points of doc-
trine, yet in many others they are agreed.—
Therefore, where they cannot be agreed,
'they should agree to differ,' and to let every
man be fully persuaded in his own mind;
thus letting their moderation be known un-
to all men. They are all agreed that there
is one God, and one Lord Jesus Christ, who
is the Mediator between God and men, who
came into the world to save sinners, and that
the love of God was commended to the
world through him. They believe that
Christ will finally accomplish his mission,
deliver up the kingdom to God the Father,
and God be all in all. True they have dif-
fered much upon the nature, essence, per-
sonality, divisibility, &c. of the God-head,
and the final destination of mankind. But
although in these things, we think, they have
greatly erred, and that their views do not
cover the whole ground of Christian theol-
ogy, nor perfectly comport with the divine at-
tributes and moral government, still we are
bound to esteem them, generally, sincere in
their sentiment, and to extend to them the
feelings of Christian charity and brotherly
love, and bearing in mind that it is our duty
to forgive the erring children of men.

IV. We shall now bring our subject to a
close with a moral application.

Brethren, who cherish a belief in the un-
bounded love and goodness of God to sin-
ners, through the sufferings and death of his
dear Son—the injunction in our text is pecu-
liarly applicable to you. Your religion is
emphatically a religion of love—it breathes
peace and good will to all mankind—to them
that are afar off, as well as to them that are
nigh. It is in accordance with the high and
holy aspirations of all pious and philantropic
persons, who love God and all mankind.
They all desire and pray that it may ulti-
mately be realized as true, by all the sons
and daughters of Adam. Here then is
ground for common, yea universal charity.
Our opposers should, surely, extend charity
to us who believe that such will be their hap-
py and eternal destiny, and we should not
cease to love them for the desires they have
for, and the vast and important interest they
all have in its accomplishment.

The doctrines which we believe lay us un-
der the strongest obligations to love God,
reverence and adore his holy name and char-
acter, and obey the requirements of his moral
law. They also obligate us to love our
neighbors, our enemies, and all mankind.—
And I cannot but pity the person who can
feel to say, "If they are founded in eternal
truth, I will condemn the laws of God, and
violate every moral duty which I owe to my
fellow men." The religion which we em-
brace has done much towards banishing big-
otry and superstition, fanaticism and delu-
sion from the minds of men; thus producing
a far greater unanimity of feeling among all
professors of religion, and leading them to
renounce many errors which were incom-
patible with the Gospel of Christ. And
from its past success and present prosperous
state, we have reason to anticipate the hap-
py time when it will not only extend its be-
nign influence over this western hemis-
phere; but the whole habitable globe; thus
leading a world of moral beings to rejoice
in a belief in its divine and heavenly truths.

To the brethren who are engaged in the
ministry of reconciliation, our text applies,
if possible, with tenfold force. They should
be the last persons on earth to violate the
holy injunction, 'Let brotherly love contin-
ue.' They should, verily, dwell together
as a band of brothers, 'of like precious
faith,' ever endeavoring to keep the unity of
the spirit in the bonds of peace. They
should not suffer a spirit of contention, riv-
alry, or favoritism to obtain a place in their
bosoms, thereby marring their Christian joy,
union and fellowship. The admonition of
our Lord to the disciples, who wished to
know who should be greatest in the kingdom
of heaven. 'He that would be greatest, let
him be the servant of all,' should not be
suffered to lose its salutary effects upon
them. As ministers of the cross of Christ,
they should be willing to fill any station and
perform any proper and important duty that
may be assigned them by their brethren.—
They should remember that those brave
officers and soldiers who lead the van, and
like the invincible Leonidas rush foremost
into the field of battle almost invariably bear
away the palm of victory and honour, while
the deeds of those who are only emulous to
bring up the rear, generally excite little or
no admiration or applause. It is their duty
also to observe an upright and charitable de-
portment towards all those who differ from
them in sentiments, I would recommend no
compromise with error and falsehood. No,
if we love our fellow men, charity requires
of us a faithful exposition of their errors.—
Hence the "let alone" maxim violates the
first duty of the Christian minister. I would
not, however, have him like the snarling
cur, who goes out of his way to attack ev-
ery object that comes within the sphere of
his vision, but like the majestic lion, who,
while he generously spares the small fry,
contends honourably for the victory with his
antagonist. Finally, we conclude by saying
to all, "Let brotherly love continue."

AMEN.

By representing the Supreme to children
as a malignant spy and an avenging tyrant,
no affections consonant to the spirit of the
gospel can possibly be produced.—E. Ham-
ilton.

CHRISTIAN INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDINER, FRIDAY, OCT. 4, 1833.

TO THE PATRONS OF THE CHRISTIAN INTELLIGENCER.

Mr. DICKMAN, late proprietor of this establishment, having disposed of it to the undersigned, the *Intelligencer* will hereafter be published by them. The Patrons of the paper may rest assured that no pains will be spared to cause the *Intelligencer* in all respects to sustain the character it has hitherto held. No change will at present be made in its location, size or arrangement.

As the editorial department will continue under the charge of Mr. DREW, no change of course will be made in its principles.

The terms of the publication will continue the same as heretofore. As it is our intention to do all in our power to give satisfaction to our patrons, we trust with confidence that all the old and tried friends of the paper and the cause it advocates, will endeavor to extend its circulation.

All communications in relation to the business concerns of the *Intelligencer* must be addressed to us and all payments for the *Intelligencer*, since the commencement of the current year, will be made to us.

JOSEPH D. LORD & CO.

Gardiner, Sept. 9, 1833.

BOWDOIN COLLEGE.

There is a spirit abroad in this Republic, which is resolved—firmly and perseveringly resolved—that every matter of public concernment shall be within the control of the people. The doctrines of exclusive rights and “perpetual immortality” are plants from a foreign soil, brought here with the earth of tyranny clinging around their roots. The people of this country are justly jealous of those doctrines; and seem to be resolved that they shall not be propagated and confirmed on our soil.

There is no subject in which the people of this Republic are more deeply concerned, or in which they evince a greater interest, perhaps, than the subject of education.—Under God, our rights and liberties as free citizens of a free government, depend upon the intelligence and virtue of the people; and the people themselves are very well aware of this all important and most serious truth. Viewed in this light, it is neither a matter of astonishment, nor should it be regarded as in any degree wrong—rather it is virtuously right—that the people should have and exert a controlling influence on this subject—a subject of such vast importance to themselves and their posterity.—Hitherto in all other countries, and in our own the remark has too much truth in it, the business of education has been claimed and exercised as the prerogative of a few, and for the promotion of objects not identified with the freedom and equality of the great mass of the people. In foreign governments where it is thought the people cannot be trusted with the knowledge of their inalienable rights, or with the means of securing and maintaining them; and where all powers and privileges go down from the throne,—never up from the people;—there may be propriety enough in delegating to a few an entire control over the subject of education. But herein consists the wide and radical difference betwixt the governments of Europe and our own. There, every thing like prerogative and power is granted by the throne to a few devoted to the aristocratical purposes of the monarchy; here, the people claim to be the only true and legitimate source of power, and deem themselves competent to manage their own concerns.

The principle of making Literary Institutions independent of and above the people, submitting them to the control of a few—chiefly the clergy—originated in Europe;—and our fathers, not yet cured of the leaven of monastic usages, began in this country on the same principle. Hence the practice which has so generally obtained even here, of appointing a few—generally clergymen—as trustees of Colleges, &c. having the entire control of the Institutions, independent of the people and enjoying “a perpetual immortality,” by the right of filling their own vacancies to the end of time. On such a system, there is little chance for new truths; every thing is chained and bound down to ancient opinions, which must continue to be taught and supported, even though they should become completely exploded.

It is on principles like the foregoing, we understand, that the views of Dr. Allen, and the opinion of Judge Story, are predicated. But they are principles (whether right or wrong in law) to which the people of this Country we think will never assent. Bowdoin College has, by its own voluntary act, made itself subject to the people of Maine through their Legislature. An attempt is now being made by the orthodox, in which they are encouraged by Judge Story’s decision, to withdraw altogether from the State government, and thus secure the College from any control over it on the part of the people. Such a control they regard as highly dangerous; and see much greater advantages to their sect by securing it in the hands of a few men and their own chosen successors to the end of time. We very seriously doubt, whether they will be permitted to ac-

complish this design. Having secured from the people, by the Legislature, all that they need for the management of an engine opposed to the people, we suspect it is too late now to cut the cord that binds the College to the State and to claim it forever hereafter as the exclusive property of the orthodox—for their use and behoof.

There is a mighty controversy going on in the world, and one which has not terminated yet even in this country. It is a controversy on principles lying deeper than the foundations of our political parties. It is, whether any thing of public concernment shall be above and independent of the people? There is a jealousy abroad of all powerful Corporations. This jealousy, we recollect, was started a few years ago by Governor Lincoln of Massachusetts in one of more of his Messages to the Legislature.—Since that time it has been gaining ground, and has shown itself in cases—we need not particularize them—sufficiently obvious and concerning which there can be no mistake. The people are determined to withstand the danger of all institutions under our government, which are supposed to be beyond their control. No matter in what shape they appear, whether as Colleges or any thing else, they are jealous of power in the hands of a few and will not long allow it.

We believe that education is safe in the hands of the people. Our Colleges, if supported at all, must be supported by the people. The idea which Dr. A. or others may maintain, that they are not safe in such hands, is as idle as it is aristocratic. Bowdoin College should be the child of the State—should be what the people want it to be—an institution free from sectarianism and conducted with ability and fairness. When this is the case, the people, being satisfied, will of course give it a generous support—not before. Depend upon it, the current of public opinion is setting irresistibly against all institutions of an exclusive character.—The many and not the few must govern in this country.

WINDSOR CAMP MEETING. According to all accounts, we are compelled to believe, that the late Methodist camp meeting in Windsor, was one of the most uproarious concerns that ever took place in this country. We were not present—we never go to such places unless we have conversed with several intelligent citizens who were led there by a common curiosity, and who are not committed to any particular sect or party in religion, and all agree in soberly representing the occasion as one of great and disgusting wickedness. Even on Sunday, we are told, gambling, horse racing, dram drinking and everyism were practised to a fearful extent.

Now we are disposed to be candid on this matter. We would not doubt that many, probably the great body of the Methodists, male and female, who, leaving their families and the practical duties of life neglected behind them to go forth to these forest meetings, proceed thither with motives innocent and devotional enough—not to say fanatical. If they cannot worship God at home or in the convenient sanctuary, they may be excused for an intent to repair to some place where they can perform this rational duty. But it does seem to us, that even they cannot be so blind as not to see, that by instituting such meetings, they are creating the occasion and holding out a temptation to those whose god is their lust, to proceed to the point of attraction that they may avail themselves of the opportunities, freely offered, for mischief and crime. They cannot but know that more evil than good results from the establishment of such meetings. We should think, too, that a sense of self-respect would induce them to discontinue these meetings. Do they not know that camp meetings, especially since the facts developed by the Avery affair, have come to be regarded as exceedingly disreputable? Are they ignorant of the fact, that few females can go to such places without a suspicion resting upon them which is none too favorable to their virtue? Close their eyes as they may against the facts, the public mind, as a general thing, is fully settled against the camp meeting system. It is seen and known, that there are no occasions,—not even militia musters—more rife with iniquity than these.

We have heard that at the Windsor camp meeting, an effigy of Avery was prepared by a mob, and that nothing short of force from the Methodists prevented its being burned within sight of the ground.

At a camp meeting at Marlboro, Mass. a few weeks since, there was, as we have seen stated in the papers, a real knock down argument from cudgels in Methodist hands. The latter it seems, went prepared for a fight in the outset by taking with them a full complement of clubs; which fact, being known, provoked others to a rencontre which involved very serious consequences. On a review of such facts, and many others still more revolting which might be named, who can or will seriously pretend that meetings of this kind ought longer to be continued. “Why,” said a friend to us the other day,

who was present at the Windsor camp meeting, “why, if there should be one half as much iniquity committed at our military musters, as I saw in Windsor, the State government would not endure it; but would prostrate the whole militia system at once, rather than sustain such an occasion for so much public immorality.”

PASTORAL SETTLEMENT.

Rev. Calvin Gardner, late of Lowell, Mass. has accepted an invitation to settle in Waterville as Pastor of the Universalist Society in that town. We take sincere pleasure in announcing this engagement. Br. G. is worthy the Society, and the Society in W. is worthy of him. His talents and popularity as a preacher of the manifold grace of God, are extensively known; and we do no injustice to any others if we say, we know of no Society in Maine—hardly in New England—which is entitled to higher praise than that with which he is now connected. The members are well united and zealously engaged in the good cause. They embrace the principal part of the wealth and intelligence of that beautiful and flourishing town. Having one of the best and handsomest Churches we ever saw, furnished with a town clock, bell, &c. and being abundantly able and willing to support their cause, with a Pastor of their unanimous choice, we cannot doubt but that the Society will flourish according to all rational desire, and be the means of exerting a salutary and wide spread influence. We understand that the terms of Br. G.’s settlement are such as to insure a permanency. Most gladly do we welcome this brother to our neighborhood. We shall rejoice in all his prosperity, sympathize with him in trial and hold ourselves ready to assist him in his labors whenever it may be desirable and in our power. The brethren in W. know what are our good wishes and prayers in their behalf. We felicitate them on the acquisition they have now obtained and bid them “prosperity in the name of the Lord.”

GENEAL CONVENTION.

The General Convention of Universalists of the New England States and others held its annual meeting in Stratford, Vt. on the 18th and 19th ult. But twenty five ministers were present, twenty of whom were from Vermont and New-Hampshire, three from Massachusetts, one from Connecticut and one from New-York. These brethren passed a vote to form an U. S. Convention to advise subordinate Conventions what to do, and agreed upon a Constitution for the same. It proposes to meet annually—next year in Albany, N. Y.—and to consist of four ministers and six laymen from each State Convention which may vote to become a member thereof. We shall publish the Minutes at length next week.

PENOBSCOT ASSOCIATION.

It will be borne in mind, we trust, by all concerned, that the Penobscot Association of Universalists will hold its annual meeting in Sanguine next Wednesday and Thursday. The presence of four ministering brethren generally is much desired.

The Editor of the Universalist Watchman says that a week ago last Sunday he attended meeting in Woodstock where the exercises were conducted by Rev. Mr. Hunter, a Unitarian divine of the venerable age of 18 years. His subject was the parable of the sower who went forth to sow; some of the seed, it will be recollected, fell by the way side and the fowls devoured them up.—“and why,” enquired the speaker, “did the fowls devour them? Don’t you know? Well I can tell you,—Aye, it was because there was no fence around them.” Some of the yeomanry present took a new hint from this, how to prevent fowls from entering their fields to make depredations upon their grain.

A RESOLUTION.

The Kennebec Conference of Orthodox Churches, which met in Clinton last month, passed the following resolution:

“Resolved, That the ladies of this county be requested to consider the claims of the Theological Seminary at Bangor.”

—Claims for what? vests, stockings and the like? We recollect that the ladies of another county once considered these claims and contributed liberally such articles for the use of the students; but they were soon claimed by the rats in a garret over the Eastern Republican office—whither they had been thrown away, unused, by the students, the garments not being fine and fashionable enough for their unfledged clerical bodies.

The Impartialist.

The first and second Nos. of the (Claremont N. H.) Impartialist have come to hand. The work is considerably improved. It is conducted by Br. W. S. Balch, assisted by Br. T. F. King and J. G. Adams. Here is a worthy trio; but we beseech them to find a new name for their paper. We are happy to learn that the work is well patronized; and we doubt not it has already been the means of doing great good in the granite State.

OUR REMOVAL.

Something was said a few weeks ago relative to the removal of this paper to Augusta. That announcement was made by direction of the late proprietor, Mr. Dickman; but as, since that time, he has disposed of his interest in the paper to Joseph D. Lord & Co. by whom it will hereafter be published, the editor has thought it proper to say that the intentions of the late proprietor on this point will not now, probably, be fulfilled. For the satisfaction of our readers, the Editor would assure the patrons of the *Intelligencer*, that he fully approves of the change of proprietorship, and subscribers will suffer no inconvenience on account of it. If the editor is not mistaken the paper will be printed better than it ever has been, and issued and mailed with strict regularity and promptness. He feels authorized to say this, from his knowledge of the skill, industry, business habits and honorable intentions of Mr. Lord.

APOSTOLICAL ERRORS.

At the late exercises of the Anniversary of the Theological Seminary in Bangor, an account of which is published in the *Mirror*, we notice that Alphonso L. Whitman of Turner, a student, delivered an Essay or Address on the “Errors of the apostolic churches.” Probably this young man has discovered, thus early in life, that the apostolic churches erred in not holding to partial election and endless misery. The Bangor school of the prophets will soon correct the world of all the Apostles’ errors.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

THE LIGHT HOUSE.

Calm and delightful was the evening. Not a cloud to obscure the light of the twinkling luminaries was to be seen in the distant horizon. Gently breathed the mild zephyrs of the evening air, that flitted over the pleasant landscape. The feathered songsters had ceased their singing and retired for the night to their nests. The lowing of cattle upon the hills, and the bleating of sheep in their pastures, were now no more to be heard. The busy tribes of various animals had sunk to rest. Man had retired from his daily labour, and resting upon his bed of repose, was enjoying the pleasures of forgetfulness. All nature was hushed to silence as it were by general consent, and naught was to be heard but the barking of the faithful watch dog and the slow murmurs of the then tranquil ocean, rolling its peaceful waves on the distant beach; while now and then was to be heard the faint cry of an affrighted bird which had been disturbed by some intruder from her silent repose.

While all nature was thus buried in stillness, sleep departed from my eyes, and my thoughts led me to wander alone amid the beauties of the silent evening. I departed from my chamber, and curiosity led me to the foot of a little hill that stood on a point of land which extended into the sea. I soon gained its summit, and stood beholding and admiring the works of nature which were spread forth on every side around me. A more lovely scene my eyes never beheld.—The queen of night had just risen in all her glory; and her soft beams of light were playing upon the bosom of the ocean. The stars were glimmering in the blue heavens with modest splendour, while their pale beams seemed to whisper to my heart the perfections of God’s works.

As I was standing admiring the beautiful scenery which the night had painted for the eye, my attention was arrested by the glimmering of the distant Light House. The moment my eye caught the blaze, I could not avoid exclaiming; O thou beacon of joy to the sea-worn mariner, how dost thy beams remind me of those blessed rays of religion that emanate from the Lamb of God. Never were time and place so well adapted to meditation and serious reflections. The bosom of the ocean was quiet, and its gentle waves rolled at my feet, sparking with the beams of the moon that played upon its surface. Stillness reigned around, and night in her sable mantle swayed her sceptre with a sober visage. The angry passions of the soul could then be hushed to silence in a moment by the solemn, yet heavenly serenity that was visible on every object. The trials and anxiety of life could then be forgotten, and the mind left free to range the fields of meditation, while it could fly on the wings of thought and gather the flowers of fancy from the loftiest clift of imagination.

As the rays of the Light House shone bright and clear to my view, and seemed to cast a beam of hope on every visible object, my mind was naturally led into the following reflections:—

How many a weary and forlorn traveller upon the dark blue ocean, would rejoice could he but watch the glimmerings of this beacon of safety. How would his heart rejoice and his drooping spirit revive could he be favoured with this guide, that would tell him he was near the destined haven. When storms and tempests were thrown thick around him, when the sky was black with darkness, when the vivid lightnings seemed to light up the horrors of despair, when the loud peals of thunder rolled in the vast concave of heaven, which appeared to shake earth to her centre, and when all nature seemed armed with frowns against him—could these beams of light glimmer on his watery eyes what consolation they would bring to his troubled bosom. When the waves, which had been raised to the heavens by the violence of the tempest, were foaming with madness and beating with fury, o’er his sea-worn bark—when the loud roar of the waters brought the awful tidings to his ears that breakers were not far distant, could he behold the light of the “Watch Tower,” shining on his trackless path, dispatching the gloom of darkness, and telling him which way to steer,—how would all those fearful apprehensions vanish, and joy fill his soul. Or when returning to his native land after an absence of many years—when hope’s bright visions were playing on his senses, when his heart beat high, and

every thought was with those whom he loved—where his eyes glanced far away over the boisterous waves in hope of catching a glimpse of an object amid the dim lights of the evening, which would tell him he was near his desired haven—at that moment could the rays of the Light House that stood at the entrance of the destined port burst on his sight, what joy and transport would they bring to his heart.

Even so is Christianity a light of safety to a dying world. As we travel along through life, we meet with the storms and tempests of misfortune. The sudden flashes of our evil passions often throw a deep fringe of shame over our conduct, and the deep toned thunders of revenge often send horror to our souls. Oh, how important is the religion of Christ in governing those evil spirits, and keeping our wills in subjection! When our bosoms are distracted with malicious designs, and anger rules our natures, could the blessed beams of heavenly grace shine upon our bewildered senses how would our hearts rejoice and our souls cry aloud for gladness.

But there are other dangers from which religion will shield us. The slandering evil lies in wait to destroy the unwary and thoughtless. Malice with her eagle eye hovers around us; censure with her shrill trumpet proclaims our faults; calumny points out our youthful irregularities, and treachery with her ten thousand scorpion tongues makes us feel our weakness and credulity. When all these fiery darts are poured forth upon us by an unfeeling world, where can our bosoms find protection but in the arms of redeeming love? Where can we flee for refuge from the proud billows of affliction, but to that blessed light which shines forth from the throne of God? Hither then my soul fly, O quickly fly and be at rest.

May the religion of Jesus Christ be my guide and protector through all the changing scenes of this inconstant world. When the storms of affliction lower over my head, and when my sky appears black with the thick clouds of despair, O may this beacon of hope light up the path of my life, and point my wavering mind to the immovable hills of heavenly bliss from whence cometh my salvation. And when my mortal pilgrimage is drawing to a close, when my head reclines upon its death pillow, and the shades of the tomb cast a stupor over my senses, O thou eternal Mind! wilt thou then permit those gracious beams of heavenly love to cast a bright halo of glory about my dying couch; that my soul may rest in peace, and my spirit rejoice in thy name even in death. Be this my happy portion and the ardent struggles of my bosom shall be forever at rest. Be this my inheritance, and I will ask for no more; for the diamonds of Golconda and the gold of Peru would be dross when compared with it. XENOPHON.

The following should have succeeded Short Sermon No. 91, but was omitted by mistake.

[For the Christian Intelligencer.]

SHORT SERMON—NO. XCIII.

Text.—Is it not lawful for me to do what I will with mine own?—Matt. 22: 15.

If it be lawful for men to do what they will with their own, it must be lawful for God to do what he will with his own. Now as God is the original of all things, he is the lawful owner of all things; and he do what he will with his own property. Hence he may dispense his favours in such variety and quantity as he will. God’s will being guided by perfect wisdom and goodness, he must always act wisely and in the best manner, however, variously, and contrary to the judgment of imperfect and ignorant creatures. As God is perfect he will never encroach upon the lawful rights of others. If any do well, it is according to law, that they have peace and happiness within; that the inner man of the heart be joyful and farewell: then the outer man may decay, be imprisoned, destitute, and afflicted, yet the inner man, the real man, be full of life, joy, and comfort, and glory. For the outer man is a mere shell, a frail clothing, a tent to dwell in. Many are more taken up with these outside things, than with the inner man of the heart, a spirit. So they are more concerned for the meat that perisheth, than for the meat that endureth to everlasting life.—They are mere animals, without souls; or they have souls, they are mere animal souls; very little moral reason, or godliness about them.

God is a spirit, and men must be spiritually minded if they would be godly, or god-like. And they must be godlike in order to enjoy God. As a mere animal cannot enjoy intellectual pleasures without reason, and a sensual mind cannot enjoy a spiritual and holy God, without spiritual life and holiness. Such persons have received more and better gifts from God than many creatures of a lower order; but they have not received so excellent gifts as others above them. Now, in dispensing this variety of gifts among his creatures, God does what he will with his own. He makes one thing an insensible rock; another vegetable earth; another edible plant or tree; another an animal with more or fewer organs or faculties; another with worldly sagacity or reason about worldly objects; another with heavenly charity, or benevolence; faith, hope, and love.—Among these there is a great variety. One is born an heir of wealth, a child of the wise, where he enjoys an early education, is trained in virtue and goodness. Another is born poor, of ignorant and immoral parents, and is trained to vice and crime, and wickedness. One is of small or weak capacity, another with a strong mind. One is favoured by providence with salutary training, or discipline, or education, and becomes respectable and useful. Another falls among the foolish and profligate, and is trained to mischief and misery. These different conditions and circumstances, are under the direction of an overruling providence. God does what he will with his own, in the army of heaven above, and among the inhabitants of the earth. He worketh all things according to the counsel of his own will.

If any of mankind are good and obedient, for they are doubly favored of heaven. For they have the honour and happiness of receiving help from God to make them wise and faithful; and secondly, the consolation that naturally flows from right conduct.—Such was the condition of the servants, who said they had toiled many hours in the Lord’s vineyard, and received every man his penny, as they had been promised. But as the master’s property was his own to dispose of, he might give a penny to the servant who wrought but one hour.

On the same general principle, the master might have given a man a penny, if he had not worked at all. So he does, where he gives a man a better colour, or nature, or disposition, or portion, or connections, or privileges, as soon as he is born into the world, than he does another. These favours are sovereign acts, of a wise and good power, which may lawfully do what he will, nor his parents, but that the power of God might be displayed. This is sovereign power, which belongs originally with God. An obedient son has no reason to murmur, because his father gives a prodigal food and garment, who has brought himself to beggary and wretchedness. The obedient son is always at home with his kind father, and all his father has is his, certainly, has no reason to complain at his lot. And why should such a son be displeased, when his father receives a returning prodigal who has spent all his substance in riotous living? The Lord does not injure, or deprive his obedient children of their merited portion, when he bestows a needed favour upon one who is undeserving.

Every person should consider whose he is, and what he enjoys, and then he will never murmur, but always be thankful: then he will always be happy. People make themselves unhappy by setting themselves Gods place to rule the world. Would they but reflect that God is wiser and better than man, and ordains whatsoever comes to pass, for the best good of all his creatures, every rational person would be content and satisfied; thankful for what they now enjoy; patient under present troubles; and joyful in hope and future good.

How unwise are those who think that they can choose better, or do better for themselves, than the Supreme Being will do for them. Few doubt God's existence and power to do his creatures good. But many doubt his faithfulness and kindness. Will God certainly perform what he has sworn? He has declared that all flesh shall see the salvation of God. He has promised that every one shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of the Father. Many doubt the truth and extent of these promises. Hence distressing fears, gloomy thoughts, downcast looks, and heavy sighs. Hence many are all their life subject to bondage through fear of death. And those who live most virtuously, are not the most happy, on the account of the horrible creed, in which they believe. While they aim habitually to serve God, they are exceedingly distressed at times, in view of their imperfections, which awaken fears that after all, they shall be cast off forever. Thousands of the most humble, circumspect and conscientious persons, I ever met with, were the most gloomy, and wretched people. They saw their own hearts to be so bad, and their sins so many, and their imperfections so numerous, that many times, they were ready to think and say, I cannot be a true Christian; I fear I am only a hypocrite, or a deceived soul, one of the non-elect, who never will be truly converted. We try, they say, to be faithful and obedient, but we are so unreconciled to our lot, so cold and wandering in prayer, so often speak unadvisedly with our lips, so proud and passionate, so much conformed to the world, so unlike Jesus Christ, that we fear, we only have a name to live, and are dead in sin; that we are mere professors, and do not possess the true spirit of Christ. Sometimes, I have known such good Christians, attempt to sing praise to God, but it must be rather as a religious task, than a heavenly pleasure: for it must be so solemn, so sorrowful, that their could be little satisfaction in it. What comfort could there be, in singing, "My thoughts on awful subjects roll, damnation and the dead." These Christians have experienced much, but they fear that it is a delusion; that their hopes are false, that their faith does not work by love; that their love is selfish, that they care more to escape an endless hell, than to obtain an eternal heaven; that they desire more to escape misery, than to be holy. These fears greatly distress them. They hardly dare say they have any true saving grace. They hope against hope. Or rather found their hopes upon their fears. They think they must have the fear of hell torments, or they shall have no reason to hope. Hence, their hopes sink down into their fears, like a man in the mire; and their gloomy hopes, seem to rest upon their distressing fears. They would be the happiest people in the world, if they could only believe, from Gods word, that themselves, and all mankind should finally be made holy and happy. Their benevolent souls long for the salvation of all; they try to pray for all; for they believe that God calls upon all, and that Christ died for all. But they do not think that all will be saved. They fear that the greatest part of those who have died, have gone to eternal misery; and that most of those now alive are in the way to destruction; though they do not know but all now alive may be converted before they die; yet they fear but few of them will. They say, God may lawfully do what he will with his own. He is a sovereign. All mankind are born in sin. He may justly send the whole world to hell, say they, for Adam's sin. He may justly leave all to perish in their totally corrupt nature. He is under no obligation to any one. He may take or leave as seemeth him good. Some must be cast off for the glory of God, and the good of the elect. God must determine who. All should be willing to be cast off, if God sees justice. All ought to love their neighbor as themselves. Each one should be as willing to be damned as to have his neighbor damned. But I cannot feel willing to hate and blaspheme a good God forever. I cannot feel happy in view of my own everlasting ruin and despair. Yea it pains my heart to think of any friend or fellow creature being always miserable. But it is so. So I have been taught. So I have believed. So I must believe, as ministers say, or I must certainly be damned. But believing such doctrine does not save me now, from tormenting fears; and neither can believing it, save me from eternal misery, if I am not one of the elect. What shall I do? Being distressed and concerned for my soul, will not make me one of Gods elect. Crying, and groaning, and praying, will not change my nature, or my heart. I have done all these and my heart is as hard as ever: my nature is the same it was. I allow myself in no sin;

I aim to do my duty. But salvation is of grace, not of works. Alas, alas, what shall I do? Thus the poor Christian, goes all his lifetime subject to bondage, thro' fear of death. No temporal death; but eternal death. He wraps himself in gloom, and plunges in the mire. While the unbeliever in such doctrine is hoping for something better. And the hearty believer in the true Gospel, rejoices with joy unspeakable and full of glory. S.

EASTERN CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, OCT. 4, 1833.

THE U. S. BANK. Within the last week, a paper from the President of the United States, read before his Cabinet on the 13th ult. stating his views in favor of the removal of the Public Deposits from the U. S. Bank has been officially published and circulated in the papers. It is too long to admit of our inserting it.—The President considers it settled, that the present Bank, will not be re-chartered, nor will any substitute for it be incorporated. This being the fact, he considers it necessary that the removal of the Deposits be immediately commenced, and proceed gradually till the entire Deposits are taken away in 1836, when the charter expires. It is understood that the Secretary of the Treasury, Mr. Duane, to whom the Law gives the power of removing or retaining the deposits in the U. S. Bank, dissented from the President's views, and that he consequently, has resigned his office. Mr. Taney, Attorney General, has been appointed his successor.

It is worthy of remark that while vegetation has been killed by the frosts in Massachusetts and even New York, nothing appears to have been injured on the Kennebec river. We have noticed for several years that the frosts were later on this river than farther west. Corn now is generally ripe, and is thought the crops of this article will be tolerably fair.

The Governor and Council have been in session in Augusta within the last week.

SUPREME COURT. The Supreme Court of this State commenced a Session in Augusta on Tuesday last.

SHIP LAUNCH. A large ship belonging to the Messrs. Bradstreets, was launched from this village on Wednesday last.

Robbery of the Mail.—We understand our active and vigilant Postmaster, N. Mitchell, Esq. has at length succeeded in detecting some of the villains who have for some time past been preying upon the community by purloining letters, containing money, out of the mail. We have not learned the particulars, but are informed the Postmaster at Sullivan is one of the persons detected, and that the assistant Postmaster at Camden, Merriam, is recognized in the sum of five thousand dollars, to appear at the Circuit Court of the U. S. at Wiscasset to-morrow. Jeffersonian.—Sept. 30.

Singular detection of Robbery.—It lately happened, that Mr. Willard formerly of his city, but now of York, Upper Canada, had occasion to go from home on business, and, previous to his absenting himself, wished to remit a sum of money to Mr. Wragg, in Montreal. He, therefore, went to the Upper Canada branch of the house of Gillispie, Moffat & Co. intending to lodge the money with Robert Gillispie, Esq., which gentleman happened not to be within, and Mr. Willard left the three hundred and fifty pounds with a young man, and returned home. Mr. Willard's arrangements being all completed, he went from home, and first to Buffalo, where he found every body conversing about some young man who had arrived there, and spending his money in a very idle way, had excited suspicion, and was then in confinement. Mr. Willard went, with others, to see the prisoner, who was a stranger to him, or at least he thought so; he had no recollection of having seen the young man before. After leaving the prisoner, they proceeded to display to Mr. Willard the money which had been taken from him, and on opening the parcel of notes, what was Mr. W's surprise at instantly recognizing them as the same he had left with the young man at York. He accordingly returned to the young man, to inquire how he came by the money, for he had no suspicion or recollection that he was the same person.

Upon Mr. Willard's stating that the money was his, the young man confessed his having run off with it, but stated that it would all be found, except fifty pounds, of which he had been robbed by a woman, who travelled with him, and who contrived to intoxicate him with liquor. The woman, he stated, had gone on in the stage to some place which he named. Mr. Willard immediately went in pursuit, and was fortunate enough to discover the woman, who, on being apprehended, produced the fifty pounds, which she had sewed up in her sleeve. Thus the whole sum of three hundred and fifty pounds was recovered, except the sum which the young man had carelessly expended.

Montreal Herald.

The fever at New Orleans had not abated on the 9th, and the papers of that city caution strangers to keep away.

David Sherman, convicted of murder before the Superior Court in New London, last week, has been sentenced to be hung on the second Friday in June next.

The Hon. Daniel Webster has accepted an invitation from the Franklin Institute of Philadelphia, to deliver in that city an Address before that body, in the last week of November next.

Nearly 300,000 dollars in specie were received at New-Orleans on the 7th and 8th inst. from Mexico, &c. One vessel from Truxillo, brought \$200,000.

The new whale ship Merrimac sailed from Newburyport on the 19th inst. on her voyage round Cape Horn.

M. de Iturbide, eldest son of the late Emperor of Mexico, has arrived in London in the capacity of Secretary of Legation to the Mexican Embassy.

A Microscope is now exhibiting in New Bond street, London, which magnifies up to 2,500,000 times, so that in looking through it a flea is said to appear "as large as the late elephant Chumie."

It is estimated that the pecuniary loss to Louisiana by the death of slaves with cholera is \$4,000,000.

LATEST FROM EUROPE. An arrival at New-York has brought London dates to August 23d, and Liverpool to the 24th inclusive.

The news from Portugal states that the troops of Don Miguel were on their march to Lisbon, and produced a strong feeling of uneasiness in London, and a depression of the Portuguese securities.

London papers of the 18th announce that cholera still continues in the suburbs, along the banks of the river, in the marshy situations about Lambeth, and other low places, and rages with great virulence.

Lord William Russell has been appointed minister to the Queen's government at Lisbon.

The Slavery Abolition Bill had passed the House of Lords, and only wanted the signature of the King to become a law.

Letters from Paris mention a conference between the Ambassadors of the Queen of Portugal and the French ministers for foreign affairs relative to the recognition of the Queen's government, but the result was not known.

The disturbances in Switzerland have produced an unfavorable effect on Italy, and will give rise to a strict watch over foreigners and travellers.

A relapse in the health of the King of Spain had restored the Queen to a portion of her former influence.

Advices from Constantinople confirm previous accounts of the conclusion of a treaty of alliance, offensive and defensive, between Russia and Turkey.—*Boston Com. Gaz.*

By an arrival from Canton at New-York, it is stated that a report was prevalent at the Mauritius that the French Government intended to send out a strong naval and military force and to take possession of the Island of Madagascar.

A monument is now erecting near Munich in memory of the 30,000 Bavarians who perished in Russia in the disastrous campaign of Napoleon. The monument will be 130 feet high, of metal, fixed on a rock.

FROM MEXICO. Letters from Tampico to the 23d ult. are received in this city, via New-Orleans. The yellow fever had broken out, and was destroying many of the citizens who had been spared from the recent ravages of the Cholera. It is stated that the Cholera was raging in both of the opposing armies, and that Gen. Arista, the leader of the opposition party, was very ill. We learn also that the Cholera had reached the city of Mexico, and that accounts to the 6th state, that it was then carrying off five or six hundred per day.—*N. Y. Mer. Adv.*

SKETCHES OF TURKEY IN 1831 AND 1832 BY AN AMERICAN.

With the above title, the HARRIS have issued a large octavo volume of 500 pages, which, we are informed, is from the pen of Dr. James E. Dekay, of New-York.

Dr. D. is a lover of the Turks, and a connoisseur of the Greeks, finding the former pre-eminent for integrity and courtesy, and the latter the exact opposite of what we book travellers consider the descendants of Demosthenes, Aristides, Themistocles, &c. He denies the assertion that the Turks are opium eaters, or that the women are secluded. In Constantinople the writer was most kindly treated, and he believes that kindness should be considered an attribute. His intercourse with them showed them punctilious in every particular, ready indeed to defend their own rights, but careful to respect those of others. Dr. D. is not the only traveller who has borne testimony to the courtesy and honesty of the Turks. We remember to have read, we think in a small book of travels by Mr. Barrell, (now, if we mistake not, consul in Malaga, if it was not his brother who wrote the book) an anecdote something like the following:—Mr. Barrell was walking in Constantinople, through a street not open to Christians without an attendant Turk. The stores were supplied with the richest assortments of merchandise; among them he saw one pre-eminent for the costly array of goods. As he discovered one or two articles which he should like to purchase, and by doing so, gain a full view of the contents of the store, he proposed to his attendant to enter.

"That is impossible," said the Turk, "as the owner has gone out."

"But," said Mr. B. "the door is open."

"True," replied the Turk; "but do you not see at the door a chair with its back turned towards the street?—a sign that no one is within, and no person must enter."

"But," asked Mr. Barrell, "is the owner not exposing his immense amount of proper to depredation?"

"Not at all, not at all," said the Turk. "Do you not know that no Christians are allowed to enter this street without a Turk to attend them?"

This shows the difference which a Turk (at least) thinks he finds between his own people and the Greeks.—*U. S. Gazette.*

Rail-roads in North-Carolina. We are pleased to find that this State, which has hitherto shown but little disposition to keep pace with her sister States in the march of improvement, has, at length, come forward in all her energy, determined to redeem her character in this respect. It appears, from the papers of that State, that large public meetings of its most influential citizens have been held in different sections of the country, to take into consideration the best means of obtaining a good general market for their products. Several plans are before the public. The leading one, for effecting which a voluntary subscription of the citizens has already made of about half a million of dollars, is a Rail-road from Raleigh (the seat of government) to Waynesborough, and thence to Wilmington, with a lateral branch to Newburn, or else a steamboat navigation on the Neuse, between Waynesborough and Newburn. Another plan is to make a Rail-road from the Cape Fear at Fayetteville, to some point above the narrows of the Yadkin river, and thence west to the Mountains. Another scheme is, to make a Rail-road from the point on the Roanoke, near where the Petersburg and Portsmouth Rail-roads will strike that river, through Warren, Nash, Franklin, Granville, Orange, &c. to the westward.

Strict police.—The Police of Philadelphia appear to be very strict lately. There was certainly room for improvement. They now fine hackmen for furious driving in the streets—and porters for wheeling their barrows through the Market house.

PULASKI, TENN. Sept. 6. The corn and cotton crops are most abundant—in fact, with us it has been a year of unprecedented fruitfulness—fruit trees, both domestic and forest, never yielded more bountifully. It is with much pleasure we are enabled to state that the farmer is likely to receive some compensation for his toil and industry the present year. We have been informed by individuals from different sections of the country, that the cotton is very fine—the quantity greater than usual, and of superior quality. It is supposed that the produce on many plantations will be from 1000 to 1500 pounds per acre; and that the average crop will be 1000 pounds per acre throughout the county.

CAPT. JAMES RILEY, so well known to the public by the account of his sufferings while a captive among the Arabs of the African Desert, as well as for his benevolent character, has recently returned from a voyage to Mogadore, and presented to the American Colonization Society twelve bushels of *Barbary wheat*, in hopes that it may be better adapted to the soil of Liberia than the grain of this country. This wheat is thought the best in the world, and flourishes in a climate where frost is never known. Should it suit the Liberia climate, it must prove a most valuable grain for the colony.

AN EXCHANGE.—A person of genteel appearance, supposed to be a foreigner, purchased a gold watch at \$65, and a gold chain for \$30, very early one morning last week, at a jeweler's shop on Washington street.—After counting his money, he pretended that it fell short, and returned the packages containing his purchase, saying that he would make up the sum wanting and return when the bank opened. After he had gone, the salesman discovered that the rogue had watched his opportunity while his bill was making out, to pocket the gold chain, and substitute a gilt chain worth about fifty cents. The purchaser has not yet returned from the bank.—*Boston Globe.*

Fatal Accident. The schr. Flash, Capt. Adams, of Great Egg Harbor, sailed from New York for Richmond on Thursday evening last. When off Little Egg Harbor, Mr. Burton, mate, and Daniel Somers, seaman, went upon the jib-boom to arrange the sails, when one of them slipped and to save himself caught hold on the other, and both fell together into the water. The wind blew fresh at the time and before assistance could be rendered, they sank and were drowned.

Augusta, Geo. Sept. 19. It was reported last evening that the U. S. troops at the Arsenal near this city, had been ordered to Fort Mitchell, and that they were to march without delay—a state of things in the Creek Nation requiring their presence.

A Lexington, Ky. paper says: Mr. Clay and his lady are about making a journey to Philadelphia, and contemplate extending their tour as far as Boston.

The fever at New-Orleans had not abated on the 9th, and the papers of that city caution strangers to keep away.

A gentleman visiting the Dumb Institution at Paris, asked one of the pupils, "what is eternity?" and received for an answer, "it is the life-time of the Almighty."

The citizens of North Carolina have very decidedly voted, as far as returns have been received, for amending the present Constitution of the State—17,763 votes for, and 778 against amendment.

The Cholera is very destructive among the slave population of Havana, and should it continue, "must strike a death blow to the prosperity of the island."

Troy N. Y. in 1825, had 7359 inhabitants—in 1830, 11,556. At present, probably 14 or 15,000.

There are now living in Osterville, Cape Cod, three twin born ladies, whose united ages amount to sixty years. This is certainly worthy of note among the items of the day.

On Wednesday morning, a young lady from Springfield Mass. who arrived at New-York in the steamboat Water witch, from Hartford, had her reticule, containing \$274, cut from her arm, while passing ashore in the crowd, by some adroit rogue, who succeeded in making his escape before the loss was discovered.

Patrick McCarty was killed on Monday afternoon, while at work on the Lowell Railroad, in East Cambridge, by the caving in of a bank of earth under which he was at work. This is the seventh death from the same cause, we have had occasion to chronicle within three years.

Power of Conscience.—A gentleman of this city on Monday received an anonymous letter, enclosing eleven dollars, being "principal and interest of a sum overpaid the writer, many years ago."

It is estimated that the pecuniary loss to Louisiana by the death of slaves with cholera, is 4,000,000.

One hundred and one wagons, loaded with a great variety of foreign and domestic productions, were despatched Westward, on Monday, from the Depot of the Baltimore and Ohio Rail Road, in Baltimore.

A Lexington, Ky. paper says Mr. Clay and his lady are about making a journey to Philadelphia, and contemplate extending their tour as far as Boston.

(**NOTICE.** The Universalist Society of Augusta will meet by adjournment at Mr. CHARLES KEENE's on Friday, (this day) at 7 o'clock, P. M.

(**NOTICE.** The Universalists of Gardiner will meet at Mason's Hall on Monday evening next, at 7 o'clock, P. M. to complete the organization of a Society.

APPOINTMENT.

Br. W. FROST will preach in Dexter on Sunday, Oct. 13th.

Married.

In this town, by Cyrus Kendrick Esq. Mr. Elbridge Webber, to Miss Jerusha J. Jordan.

In Augusta, Mr. George Robinson, editor of the Age, to Miss Almira Emery.

In Bangor, by Rev. S. L. Pounroy, Gen. Simcon Nowell to Miss Polly Favor.

In Corinth, Mr. Samuel Girrel of Orono to Miss Mary Ann C. Worth.

In Franklin, Mr. Joseph T. Leman of Bangor, to Miss Charles E. Hall of Frankfort.

In Wiscasset, Mr. George Blackenburt to Miss Sarah Harrington.

In Bath, Mr. Henry Masters to Miss Caroline D. C. daughter of Dr. B. Prescott.

In Corinth, by Mason S. Palmer Esq. Mr. Loamm S. Herrick to Miss Sylvia Sweet.

Died.

In Weld, on the 6th ult. Susan McFadden, daughter of Stinson Sewell of this town, aged 7 years and ten months.

In Portland, Mrs. Martha, relict of the late Capt. William Freeman, aged 33.

In South Berwick, Mrs. Susan, wife of Joshua Roberts, Esq. aged 35.

In Westbrook, Mary I. daughter of Capt. J. Hopkins, aged 16 months.

In Monmouth, the wife of Mr. James Norris, aged 48.

In Abbot, Mr. John Marble, aged 78, a revolutionary pensioner.

In Lowell, Mass. Warren Colburn, Esq. well known as the author of treatise on Arithmetic and Algebra.

Military Convention.

THE Officers and friends of the Militia throughout the State, are reminded that the Military Convention held at Portland on the 7th August last, stands adjourned to the State House in Augusta, on Wednesday the 16th inst. at 9 o'clock, A. M.

Seasonable notice of the time and place of forming a procession will be given. All officers in Commission are requested to appear as before, in uniform.

Per Order, G. W. BACHELDER, Sec'y.

MARSHALL S. HOWE, Sec'y.

Oct. 1, 1833.

LIST of LETTERS remaining in the Post Office, Gardiner, Me. Oct. 1, 1833.

Moses Averill	Richard H. Libby
Philena Boynton	Lurena Lane
John Blake	John B. Larabee
Andrew Brown 2	Robert Newall
Loring Ballard	Stephen Osgood
Jacob Booker	Anamel Page
Angeline Brown	Amos Pierce
James C. Cobb	Joseph Plich
James Cavane	George P. Plaistead, 2
Edmund Carrier	Rachel Palmer
Samuel Catts	James Phelan
George Church	William H. Palmer
Samuel A. Campbell	Jesse Reed
Paul Dyer	Cyrus Starkey
Gideon Dickson	Ami Sweetser
James M. Dudley	Joshua Strout
Caroline Dickinson	Charles A. Siders
Nathan Eaton	Lacey F. Sanborn
Thomas Farris	Robert C. Towle
Benjamin Field	James E. Totman
Harriet Graves	Benja Weston
Wm. Grafton	Charles Woods
Sophronia Hutchinson	Samuel White
William Hall	Amanel Weeks, jr.
Harlow Harden	Webster & Millikin
Oliver Joy	Nath'l Wetts
William Kendall	Olivia Woodcock
John Laggion	Mary Ann Winslow
	SETH GAY, P. M.

GARDINER BANK.

THE Stockholders of the Gardiner Bank are hereby notified that the annual meeting for the choice of Directors and the transaction of any other business that may legally come before them will be held at their Banking House on the first Monday of October next at 3 o'clock P. M.

E. Swan, Cashier.

Gardiner, Sept. 20, 1833.

FRANKLIN BANK.

THE Stockholders of the Franklin Bank are hereby notified that the annual meeting for the choice of Directors and the transaction of all business that may come before them, will be held at their Banking House on the first Monday of October, at 2 o'clock P. M.

C. C. WILCOX, Cashier.

Gardiner, Sept. 18, 1833.

NEW FALL GOODS.

GOODS.

ROBERT WILLIAMSON, TAILOR.

GRATEFUL for past favors and desirous of a continuance of the patronage of his customers, begs leave to inform them that he has received from Boston, his Stock of FALL GOODS, selected by himself, and can offer them as CHEAP as any that can be produced, of the same quality. His Stock consists of

BLACK, BLUE, BROWN, OLIVE, INVIS-

BLE GREEN, MULBURY & MIX'D

BROADCLOTHS

and

CASSIMERES;

Real Goat's Hair CAMELTS; Imitation do.; PRIZE

CLOTHS; ROCKINGS; SURGE; GERMAN

LION SKIN; DUFEY; KERSEYS & PETERS-

HAMS—ALSO—A Large and Beautiful Assort-

ment of

Vestings,

Among which are VALENCIES, SILKS, & FIGUR-

ED VELVETS.

He has also a quantity of FROGS, BRAIDS, &

FURS for Collars, Cloak TASSELS &c. &c.

(**NOTICE.** The business is carried on at his old stand near-

ly opposite C. Sagors Hotel, No. 2 Central Row.

Gardiner Sept. 20th 1833.

To the Hon. County Commissioners for the

Counties of Kennebec and Lincoln.

WHEREAS, there is now pending before you

Honorable bodies, a petition for a road from

Leeds by Monmouth, to the Berry Bridge so called, be-

tween Gardiner and Litchfield, and whereas since that

petition was presented a more eligible route for the

easterly part of said road has been found, your petition-

ers request that an examination may be made of a route

from Shorey's in Litchfield to Cold Stream in Gardiner

where the present horse-shoe pond road crosses the

same, and if found more eligible that it be substituted

for that part of the road prayed for which lies between

Shorey's and the Berry bridge and in case a new

bridge over the Cobbessecontee river should be requir-

ed that you would in that case [should you deem it ex-

pedient] discontinue the road

POETRY.

From the New-Hampshire Spectator.
OLD ACQUAINTANCE.

Oh, who in life's dark vale, where each
His thorny pathway tread,
Where aching hearts are often made
To pass for aching heads?
Where each must seek deception's aid,
And drive the lip in smiles, while care
Is withering up the heart.

Where each has some cherish'd woe,
Peculiarly his own,
And every heart is bitterness,
Though hidden deep and lone;
Where e'en the grave, at times, will seem
The only place of rest,
And that last, shrouded, dreamless sleep,
The sweetest and the best.

What is it when the heart is wrung,
The spirit is depressed,
And eases, from which we vain would fly,
Forbidden the hope of rest?
Oh, what can every cloud dispel,
Bid sorrow's tempest cease,
And o'er the billows of the soul,
Four forth the oil of peace?

Oh what will bring youth's freshness back
To spirit cheek and brow,
And wake, each pulse to life and joy,
Which languid throbb'd but now?
'Tis old acquaintance—'tis the charm
Unspeaking—untold—
Which hovers like an angel's wing
Round scenes and friends of old!

—The following article, we believe, was published
several years ago in the New-England Farmer, of which
the author was then and still is the editor.

The Splendor of the Setting Sun.

By T. G. Fessenden.

Sol, slowly sinking down the steep of heaven,
With softened splendor greets the musing eye;
Reigns his throne to "sober suited even,"
But decorates while he descends the sky.

His noonday beams, insufferably bright,
Are now succeeded by a milder blaze,
And every glowing filament of light
Heaven's kind and cheering influence conveys.

Now let me send my solitary way
Where graves and lawns present alternate charms;
Gaze on the glories of the waning day,
'Till night shall fold me in her dusky arms.

Mark how the clouds resemble molten gold,
And now seem snow banks, heaped on banks of snow;
Now dashed with azure softer hues unfold,
Now shift and kindle to a furnace-glow.

Compared with these what is the pride of art?
Your petty palaces and pigmy spires—
The gaily pageants of your noisy mart,
And all the city-connoisseur admires!

Should the whole race of man unite as one,
To celebrate some glorious festival day,
The simple splendor of the setting sun
Would far surpass their most superb display.

Extracts from the Southern Pioneer and Gospel Visitor.

GLADNESS.

There are many faces which so long as
you let them lie in their drowsy torpor,
unshaken and unstirred, have a creamy soft-
ness and smoothness of aspect, until you half
suspect them of being happy; but if they
catch the sound of a laugh, it acts on them
like thunder, and they too turn sour. Yes,
although one should hardly have expected it,
there are such incarnate paradoxes as
would rather see their fellow creatures cry
than smile. So far as this life is concerned,
they seem to feel sure that everything ought
to be the exact reverse of what we look for-
ward to in the next life. At least I have not
yet heard of any among them, who has climb-
ed to such a height of frenzy, as to condemn
the evil spirits to joy and gladness, or to
make the bliss of heaven consist in wailing
and gnashing of teeth. God, however, is
not the arch misanthrope, in spite of what
the raving ultra-Calvinist may assert; he
who had that highest and dearest privilege
of being admitted into the most intimate
communion with the Son of God, while he
dwelt on earth, has certified us of the con-
trary; he has made that blessed declaration,
God is Love.

But is there really any great harm in a
jest? and base folly in mirth? any heinous
sin in being happy? If so, then God is what
he has been blasphemously called, 'the au-
thor of evil'; for he has filled the world with
sources of joy; and in his universe there is
not a spot but is a bubbling spring of living
gladness. Cannot a man be in earnest with-
out wearing a perpetual frown? or is there
less sincerity in nature during her playful
gambols in spring, than during the stiffness
and harshness of her wintry gloom? And is
it then altogether impossible to take up one's
abode in truth, and to let all sweet homely
feelings grow about it, and cluster around it,
and to smile upon it, and hold light and mer-
ry talk with it, as with a loved brother or
sister, and to fuddle it, and play with it, as
with a child?

GOD'S WILL.

All Christians admit that God will the sal-
vation of the whole human family. If then,
some are lost, will they not be lost contrary
to the Divine will? Again; if God's will is
not accomplished, must he not be miserable
just in proportion to the strength of his de-
sire to accomplish it? And if this desire is
infinite, must not God be infinitely misera-
ble.

Should it be said, this reasoning will ap-
ply as well to the present existence of sin
and misery as the future; we reply, present
evil may be over-ruled for good, and suc-
ceeded by endless felicity, and therefore, it
is different from endless evil. Besides, if
present evil is over-ruled for good, it will
not prevent the accomplishment of the Di-
vine will.

LOVE UNFAILING.

St. Paul says, that charity or love will
never fail. But partialists tell us that it has
already failed, and that God is the enemy of
all sinners.

THE LAST ENEMY.

Death, the last enemy, it is said, shall be
destroyed. Will some one tell us, in what
will then consist the punishment of the lost?

JUSTICE DOUBLY SATISFIED.
Partialists tell us that Christ made a full
satisfaction for all the sins of all sinners;
and yet they say some will be endlessly mis-
erable! But if this be the case, will not jus-
tice be doubly satisfied? This is a fair ques-
tion, and merits a fair answer.

It is a doctrine of modern theology, that
God desire and seeks the salvation of all
men; but being free agents, they resist his
efforts, and frustrate his purposes. If then,
the agency of man really enables him to
frustrate the plans of God in relation to his
salvation, why may he not also frustrate any
plans he may hereafter adopt in relation to
his damnation?

FIVE CHAPTERS ON PARTIALISM.
CHAPTER V.

We shall have little difficulty in ascer-
taining the cause of Deacon Comfort's strong
emotions, if we keep in view the circum-
stances of the case. From infancy to the
years of manhood, he had been carefully in-
structed in the doctrinal principles of pure
Calvinism; and dear to him as "the apple
of his eye," were the consolations afford-
ed by his unwavering belief in the discrim-
inating grace of election. He felt that, in
building his hopes of salvation on the sov-
ereignty of God, he had built on a rock.—
He considered *uncertainty* in the Divine
existence, as a virtual denial of the Divine
existence. The doctrine of Arminianism
was, in his apprehension a system of *chance*
—a system which suspended the realities of
eternity on the wayward fancies of the hu-
man will, and that, as such, it was *atheism*
in disguise—or, at the best, a God-dishonor-
ing, man-tormenting doctrine.

These were Deacon Comfort's sincere
and solemn convictions. They had grown
with his growth, and strengthened with his
strength. They were confirmed by "the
Morning Sermon"—(if indeed we can properly
say of established opinions, that they
have been confirmed.) The sentiments of
Parson Jenkins, and the quotations from
"Owen on redemption," were in perfect ac-
cordance with his views and feelings. And
he went to the Meeting-house in the after-
noon with a joyous heart, expecting to en-
joy another "feast of fat things," in the
promised proofs of particular election.

Alas! how great was his disappointment!—
How different the testimony of Parson Jen-
kins—how different from what it was in the
morning! "Corrupted nature's deformed
darling," free-will, had taken the place of
the sovereignty of God; and instead of the
promised proofs of particular election, the
Parson had urged the free-agency of man!
Language which implied the "general ran-
som" was used; the people were told, in ef-
fect, that God had opened the grave for the
dead to come out—that he had given them
leave to be saved, if they could, with the as-
surance that He would not hinder them!—
Free grace—the easy conditions of the gos-
pel—these and other kindred points of doc-
trine were insisted on with all the fervor of a
"raving Methodist," in connexion with the
declaration, "all may be saved who will."—
And even Elder Simon Smith who had been
condemned in the morning as an emissary of
Satan, was in the desk in the afternoon, and
took an active part in the services of the oc-
casion!

And what an occasion! A revival! a four
days meeting!—got up by a professed believ-
er in the doctrine of the Confession of Faith
concerning the elect, viz. that the number
is so certain and definite that it cannot be ei-
ther increased or diminished? And more-
over, Parson Jenkins had become one of
the "Joabs" of whom he spake in the fore-
noon—Joabs who salute the people with
"the kisses of free grace, while they stab
them under the fifth rib in the heart-blood of
faith and all Christian consolation."

In the contemplation of these things, Dea-
con Comfort plainly perceived that "corrupted
nature" had been at work—that the crown
had been taken from the Saviour's head—that
Zion had become a desolation; he could not
restrain his feelings—he wept aloud.

The people who were eye and ear wit-
nesses of the scene, knew not what to think.
What could he mean by saying we are on
the confines of universal misery and moral
desolation? And then what strange ques-
tions he put to Parson Jenkins! Surely he
cannot be in his right mind! While queries
of this description were seeking replies in
the minds of the people, the Parson ad-
dressed them. "Good friends, the Deacon
appears to be much agitated. You will much
oblige me by retiring from the house. I shall
soon succeed in calming his mind, and you
will have an opportunity to-morrow to see
him at his own house."

In obedience to his request, the people re-
tired from the meeting-house, the Parson
alone being left with the Deacon. The latter
soon became sufficiently composed to
speak with his usual self-command, and
looking the former in the eye, he said, "Do
you profess to be a Calvinist? Is predestina-
tion to eternal life a doctrine of the Bible, or
is it not? Are 'some men & angels foreordained
to everlasting death'? Do you still be-
lieve that Owen on Redemption is worth its
weight in gold?"

These questions were asked in a solemn
and decided tone of voice. They took the
Parson by surprise, and it was not till the
Deacon paused as though he would make no
further inquiries, that he replied, "Deacon
Comfort," said he, "I will explain every
thing to your satisfaction—but not now.—
Let me prevail on you to take a seat with
me in my carriage. I will convey you to
your family, who no doubt are already ap-
prized of your return. You shall call on me
to-morrow, and I will then answer your
questions. Meanwhile, as we ride along,
you can tell where you have been." "Be it
so," said the Deacon.

At an early hour the following morning,
Deacon Comfort entered the study of Par-
son Jenkins, and had scarcely seated himself
ere he broached the subject that was near-
est his heart. "I feel," said he, "I feel like
a pilgrim in a strange land. The heritage of
the Lord is overgrown with briars and thorns
and nettles cover the face thereof. The
shadow of the great rock in a weary land
has been taken away; and the wanderers of
this barren waste now seek in vain for the
rest that remaineth for the people of God. A
Babel has been built on the sandy founda-
tion of the free agency of man! The leap-
ard is required to change his spots, and the
Ethiopian his skin; and salvation is now
suspended on the uncertainties of chance,
the fickle caprices of the human will. Is
thy sovereignty, O Father, clean gone forever?
and art thou now subject to the will of
thy creature man?"

The Parson made no attempt to check the
touching expressions of the Deacon's feel-

ings. Indeed he felt the force of what had
been said, for he remembered the substance
of a conversation that had passed between
him and the Deacon, soon after Elder Simon
Smith had been located in this neighborhood.
But finding that a reply was expected,
he said in a soothing manner, "You take
this matter too much to heart, Deacon Com-
fort. I do not perceive any sufficient cause
for this excessive feeling."

"Too much to heart?" responded the Dea-
con; "is it a trifling thing that God should
be robbed of his glory, which he will not
give to another? that the crown should be
taken from the Saviour's head by asserting,
in his name, that the salvation of man is a
thing of chance? and that the sovereignty of
God should be virtually denied, by uphold-
ing 'corrupted nature's deformed darling,'
free-will? Is it a trifling matter that you,
who so recently condemned revivals as the
work of the Devil—that you, who so recent-
ly preached the discriminating grace of elec-
tion—that you a Presbyterian minister, should
join hand in hand with an emissary of Satan
in getting up a four-days meeting? Is it a
trifling matter that you who once sowed"
"But," said the Parson, interrupting him,
"you forget that you slept five years since
the!"

"Can the lapse of time, can eternity change
the truth of God into a lie?" The Deacon
paused a moment, and continued: "Parson
Jenkins, 'the kingdom of heaven is likened
unto a man which sowed good seed in his
field; but while men slept, his enemy came
and sowed tares among the wheat.' An en-
emy hath done this."

"You are severe, Deacon Comfort," said
the Parson; "you should remember that I
am not alone in the changes of which you
speak. A majority of the Presbyterian
Church have!"

"Is there not five thousand men in Israel
who have not bowed the knee to Baal?"
quickly inquired the Deacon: "did Elijah
yield to the four-hundred and fifty false
prophets? But enough of this. I have seen
and heard in my waking hours, what I saw
and heard in my dream. The 'Institutes,'
and 'Five Articles' have been taken away;
and the popular cry now is, 'Free agency';
'all may be saved who will.' Do you be-
lieve, Parson Jenkins, that it is possible for
all men to be saved?"

"I do not," was the reply.

"What!" said the Deacon; "and yet de-
clare that *all may be saved who will*? How
am I to understand you?"

"Hearken!" replied the Parson, "and you
will be satisfied that I am still a Calvinist.—
*All may be saved who will, but God has de-
clared that none but the elect can will to be
saved.* Thus you perceive that it is not pos-
sible for all men to be saved, because it is
not possible for all men to will to be saved.
Those only for whom Christ died can be
saved, and that number 'is so certain and
definite that it cannot be either increased or
diminished.'"

The Deacon was unspeakably astonished
at this explanation. He knew not what to
make of it.—He thought for a moment, and
then inquired "Does God offer salvation to
all men? does he desire the salvation of all
men?"

"I answer in the affirmative," said the Par-
son; and will add, that the grace of God is
free—it is extended to all men—but all men
will not be saved." "How do you make that
appear? You are laying down the danger-
ous principles of the Universalists! Does
God desire what he has not purposed? Does
he offer salvation to all men, knowing and
having determined from all eternity, that
none but the elect can be saved? Does he
extend his redeeming grace to those for
whom Christ died not die? Or has Christ died
in vain?"

"You do not understand me," responded
the Parson, who was evidently embarrassed;
"I do not believe that the number of the elect
can be either increased or diminished—but
all may be saved who will—the grace of God
is free—salvation is offered to all men—grace
is extended to all men—but what effect can
be produced by the rains and dews on barren
sands and sterile rocks? Even so, the grace
of God, though extended to the non-elect,
cannot effect their salvation. They cannot
will to be saved."

"Thus," said the Deacon with emphasis,
"thus you make a hypocrite of the Almighty!
You virtually charge him with approaching
the sinner with a lie in his right hand!"
Deacon Comfort paused a moment, and then
continued his remarks. "Parson Jenkins,"
said he, "I bear you no ill will. I believe you
have been deluded by the spirit of Anti-
Christ, and I would fain be instrumental in
delivering you from the snare of the Devil.
Bear with me, then, for the sake of former
fellowship in Christ.—Let me ask you this
question; if none can be saved except those
who will to be saved, what will become of
infants?"

"O I believe all infants will be saved," said
the Parson. "Then you have denied the
faith, responded the Deacon. 'Our Confes-
sion of Faith, expressly declares, that 'elect
infants, dying in infancy, are regenerated
and saved by Christ through the Spirit, who
worketh when, and where, and how he
pleaseth. So also are all other elect persons
... others not elected cannot be saved!'
Election plainly implies non-election—and
the phrase 'elect infants,' as plainly implies
that there are infants who are not elected;
and if you deny the damnation of these, you
deny the faith. 'But,' continued he, 'I will
not further urge you on these points. It is
obvious that you cannot explain them even
to your own satisfaction. There must yet
be some hidden cause for your Revival op-
erations, including your union with Elder
Simon Smith; and I beseech you, as in the
presence of God, to make me acquainted
with your motives for so doing, and with the
object you had and still have in view.—And
first let me ask you, why you have public-
ly declared that the grace of God is free, and
that all may be saved who will?"

Parson Jenkins hesitated a moment, and
then replied: "The times required it. Cal-
vinism will not now be received in any other
shape. We dare not now preach absolute
election and reprobation. The people
will not receive it."
"And is it so," said the Deacon, "that the
minister of Christ must resort to carnal pol-
icy and craft, that they must minister to
the pride of 'corrupted corrupted nature,' in
order to make full proof of their ministry?
'How is the gold become dim!—How is the
most fine gold changed!' Go on, Parson
Jenkins; let me hear the worst."

"You take this matter so much to heart,

Deacon Comfort," said the parson, "that I
scarcely know how to proceed. You are
not aware of the changes that have taken
place in the last five years. The Methodists
began to gain ground in this neighborhood
about the time you disappeared from among
us. Their Revivals and Camp-Meetings
attracted public attention, and began to thin
our church. One after another left us, until
we saw plainly that we must either be en-
tirely broken up, or join in the Revival
measures. But a Revival could not be got
up without 'free agency,' nor without an
assurance that 'all may be saved who will.'
So we kept the 'Decrees,' out of sight, and
preached free agency. The people flocked
to our meetings—Elder Smith attended them,
and by my invitation he preached and oth-
erwise assisted in the services. Revival fol-
lowed Revival—our Church kept increas-
ing—and the four-days meeting that closed
yesterday has done much good."

During this explanation, Deacon Comfort
could scarcely refrain from interrupting the
Parson, in terms of the strongest reprehension.
So soon as the Parson ceased, the
Deacon exclaimed, "carnal policy! worldly
craft! delusion of the Devil! 'Corrupted
nature's deformed darling,' free-will, is eat-
ing at the vitals of the Church of Christ.—
But go on, Parson Jenkins; let me hear the
whole."

"Deacon Comfort," said the Parson, "you
are waiting in charity—but I allow the cir-
cumstances of the case in extenuation of
your fault—I have but little more to say by
way of explanation. The measures you
have so much condemned were rendered
necessary by the rapid progress of Universa-
lian sentiments. You remember that I
told you five years ago, that this sect was
gaining ground in M...a. They
continued to multiply, and have gone on in-
creasing in numbers till the other meetings
are nearly deserted! It was found necessa-
ry to get up Revivals to stop this insidious
heresy, as well in other parts as in this neigh-
hood. So you perceive that, with the Meth-
odists on one hand, and the Universalists on
the other, we were in a straight betwixt two.
What was to be done? we chose the least of
two evils, and—"

"Became hypocrites in the name of God,"
said the Deacon, interrupting him; "yes,
and you have proclaimed sentiments which
strike at the sovereignty, and make a hypocrite
of the Almighty! Ye have used carnal weap-
ons in the warfare against Anti-Christ, and
are yourselves enrolled with the enemies of
Zion. Remember that Jesus pronounced
an awful woe upon the hypocrites, as well as
upon the open workers. But I have done.
I have wept, and must continue to weep,
over the desolation that has come upon the
land. I hear a voice saying unto me, 'Arise
and depart, for this is not your rest; be-
cause it is polluted, it shall destroy you, even
with a sore destruction.' I will gather
my family, and depart to the land of my
fathers.—There, in the peace and quietude
of the church in the town of Saybrook, 'all
the days of my appointed time will I wait,
till my change come.' And there will I lay
my bones with the generations of the faith-
ful in Christ. Farewell. A. C. T.

When neighbors dwell together in peace,
visit in friendship, converse for useful im-
provement or harmless amusement, take
part in each other's prosperity and adver-
sity, concur in the government of their fam-
ilies, are candid to excuse and careful to
conceal each other's trivial or accidental
failings, studious to reform real or danger-
ous faults; when all abide in their own busi-
ness, a blessing will attend their labors, and
success will smile on their designs, their in-
tercourse will be easy, pleasant and virtu-
ous, and a foundation will be laid for the
happiness of succeeding generations.

But if each is bound up in himself, and
looks with unfeeling indifference on all
around him, or beholds his inferior with
contempt, his superior with love; if every
meeting is filled with impertinent or angry
controversy, and every visit employed in
tattling and backbiting, if neighbor defames
neighbor, and each watches for advantages
against another; if every brother will ut-
terly supplant, and every neighbor will walk
with slanders, one had better seek a solitary
lodging in the wilderness, than dwell with
such neighbors. Gospel Visitor.

THE LAW OF GOD. God never imposes
upon us, laws as arbitrary tests and trials
of our obedience. The great design of them
is, to do us good, and direct our actions to
our interest. This, if we firmly believe it,
will infinitely encourage our obedience; for
when I am sure God commands me nothing
but what my own health, ease or happiness
requires; and that every law of his is nec-
essary and sovereign prescription against the
disease of my nature, and that he could
not prescribe less than he has, without being
defective in his care of my recovery and
happiness, with what prudence and modesty
can I grudge to obey him?—Dr. Scott.

Curious Chinese Ceremony. A few even-
ings since, a very extraordinary and inter-
esting exhibition took place in a square be-
tween the factories in a sort of lantern festival.
A procession of men bearing upon poles
transparent lanterns in shape of fish, cray
fish, crabs, &c. &c., many of these curious
effigies having moveable limbs, and produc-
ing a most singular and grotesque effect.—
The most remarkable, however, was a ser-
pent, about six feet in length, the joints of
whose body consisted in a sort of transpar-
ent barrel, of paper illuminated by candles
within, and connected together by a kind of
paper skin, which admitted of numerous
rapid and serpentine movements, the effect
of which was very perfect, and produced
loud shouts of approbation from an immense
concourse of people collected in the square.
A number of gongs and other discordant
instruments accompanied this procession,
which after moving round the square and
setting the immense snake in full motion,
passed into the China street. We have not
yet heard a proper explanation of this strange
ceremony.—Phil. Times.

NOTICE.

ALL persons indebted to the Subscriber, whose
Notes or Accounts have been standing over six
months, must settle the same before the first day of Oc-
tober next.—All demands not attended to previous to
that date will be left with an Attorney.

Gardiner, Aug. 14, 1833.

BENJ. SHAW.

Sheriff's Sale.

Taken on execution and will be sold at Public
Vendue on the twentieth day of October next at ten
o'clock in the forenoon at the tavern of Samuel
Hodgdon in Pittston said County all the right
Equity which James Norris Jr. or Jeremiah Norris
has in or to a certain tract of land situated in
Pittston and Bounded as follows (to wit) beginning
at the south line of Obediah Reed's land thence
running southerly on said road to the road leading to
Kennebec river to Smiths ferry, thence on said road
till it strike the said Reed's south line, thence running
on said Reed's south line to the first mentioned bound-
ary being a lot of land formerly owned by Thomas Elmer
Esq. and containing about one hundred acres, more or
less.
E. MARSHALL Dep. Shd.
Gardiner Sept. 15, 1833.

Sheriff's Sale.

Taken on execution and will be sold at Public Ven-
due on Saturday the twentieth day of October next
at 2 o'clock afternoon at the tavern of E. McLellan
Gardiner all the right title and interest which Dea-
con Farnham has of redeeming about six acres of land
House thereon situated in Hallowell and in the same
Mortgage, said Farnham to Isaac Gage for the
sum of about \$300.
E. MARSHALL Dep. Shd.
Sept. 15th 1833.

PROPOSALS.

FOR Publishing by subscription, a course of Lec-
tures on the Parable of the Rich Man and Lazarus.
Delivered in the 1st Universalist Church in Port-
land, Maine, by the Rev. Memnas Raynor, Pastor of
said Church.

These Lectures, (nine in number) it is expected
will comprise a volume of about 250 pages 16 mo. form,
small duodecimo.

If a sufficient subscription shall be obtained to war-
rant the publication, it is intended that it shall be
printed on fine paper and fair type, and neatly bound in
cloth. The price shall be as low as possible, and of a
similar size, not exceeding 50 cents, and probably more
over 40, with a proper discount to those who may sub-
scribe for several copies.

It is intended that the contemplated edition shall
much exceed the number subscribed for, and that
Persons who may interest themselves in obtaining
subscribers, shall be entitled to a copy for eight, for
which they will become accountable.

(3) Subscription papers to be returned by the close
of the present month, to the Bookstore of M. Raynor,
Jr., Portland.
Sept. 2, 1833.

BOOTS & SHOES.

JAMES R. SHAW has received and
opened an extensive assortment of Boots & Shoes
of every description, the greater part of which
is superior to any ever brought into the place, and
he will warrant to be the first rate, and to give
satisfaction to the purchaser. Having taken great pains
to select it from the best Manufacturers, Ladies and
Gentlemen wishing to purchase articles in his line
would do well to call and examine the above before
purchasing elsewhere. He has some articles such
as new, such as Ladies India rubber kid shoes, a new
article; India rubber cemented to kid in such a man-
ner as to prevent its contracting or drawing the foot;
Ladies, Misses and children's India Rubber Over-
shoes, at very low prices. Ladies Morocco lasting and
ornamented slippers of the latest fashions—also Gen-
tlemen's thick boots, lined feet, and warranted, a new
proof article—very different from those generally sold
also—also—skin boots new and peg'd, from \$2.50 to \$5.
Boys thick boots from \$1.50 to \$2.50; girls
men and boys' tops of all kinds. He also keeps a
constant supply on hand Sole and Upper Leather, Calfskin,
and a variety of other articles.

The subscriber is well aware that the trade has suf-
fered in consequence of the inferior quality of the stock
sold in this place, and for one he is determined to
supply all such articles as he can warrant good and
cheap.
Gardiner, Sept. 5, 1833.

NOTICE.

MRS. TILTON wishing to give up business, she
has her stock of goods for sale on good terms to
one who may wish to purchase the whole. It is pre-
sumed the house and store may be had, on applica-
tion to ROBERT H. GARDINER, Jr.

NEW BOOKS.

MARY of Burgundy, by the Author of Henry Mar-
ton, 2 vols.
Memoirs of Zerah Colburn.
Wild Sports of the West.
Bakewell's Philosophy.
Peter Parley's Arithmetic.
Parley's Magazine, bound. For Sale by
WM. PALMER.

SELLING OFF AT COST.

THE subscriber informs his friends and customers
that he will sell the remainder of his stock of
Linen and Domestic Goods at COST; and all persons
wishing to purchase any such articles, will do well
call soon, as he is about closing business in town.
Also—A large assortment of Crochery Ware.
GOING HATHORN.
Gardiner, Sept. 4, 1833.

PATENT INDIA RUBBER WATER
PROOF GOODS.

MANUFACTURED BY THE
ROXBURY INDIA RUBBER COMPANY.
(Incorporated by the Legislature of Massachusetts)
And Sold Wholesale by
LEMUEL BLAKE,
No. 70, Congress Street, Boston.

VIZ:
BROADCLOTHS, SATINETTS, DUCK, CO-
LORED, CASSIMERES, CAMELTS, FUSTIANS,
JEANS, MUSLINS, &c.
The following are among the various useful pur-
poses to which the India Rubber Cloth may be applied—
All kinds of Outside Wearing Apparel and Linings,
Chaise and Carriage Tops, Curtains, Aprons and Cap-
sions, Baggage Wagon Covers, Travelling Bags, Port-
manteaus, Knapsacks, Tents, Gun Covers, Awnings,
Shades, Horse Blankets, Game Bags, Fishing Waders,
Cork and Bottle Covers, Nurse's Aprons, and for every
purpose requiring perfect protection from the wet and
exclusion from the air.

WATER PROOF
Hats, Gloves, Mittens, Sheets for Hydrostatic Beds &c.
AIR PROOF
Beds, Pillows, Cushions, Swimming Belts, Life Preservers,
Gas Bags, &c.

(3) In making up the India Rubber Cloth, great care
must be taken to avoid pin and needle holes, and it
must be as few seams as possible. No greasy or oily mat-
ter must be applied.
(3) Orders promptly executed, from every part of the
United States.
Boston, July, 1833.

NOTICE.

THE copartnership heretofore existing under the
firm of GORHAM & MOORE is this day by mutual
consent dissolved, and all persons are requested
to call and settle their accounts with EBER'S MOORE,
Jr. who is duly authorized to adjust the same.
WM. GORHAM, JR.
EBER'S MOORE, JR.
Gardiner, Aug. 28, 1833.

NOTICE.

THE members of the "Kennebec Ship Building Com-
pany" are hereby notified that a meeting of the
Company will be held at Mrs. Smiths Tavern in Port-
ton, on Saturday the 5th day of October next at
2 o'clock afternoon.—A punctual attendance is requested.
ISAAC GRANT,
WM. ERSKINE,
LEMUEL NEAL.

Pittston, Sept. 14th 1833.